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## CHINA AND HER RÔLE IN HUMAN HISTORY

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1. Not so very many years ago the thought uppermost in the mind not only of the average citizen of these United States, but in that also of many a one whose position and intelligence entitled him to a rank near the top, was the notion of the poet, who had seen in the goldfields of California an infinitesimal fraction of the many-millions of Celestial Empire:

Which I wish to remark,  
And my language is plain,  
That, for ways that are dark  
And for tricks that are vain,  
The heathen Chinese is peculiar."

These lines of "Truthful James" were quoted with undisguised approval almost everywhere. In our picture-gallery of peoples other than ourselves we promptly hung up this portrait of our yellow trans-Pacific neighbor, right next to that of the red fellow-occupant of our own continent, "Lo! the poor Indian," we jestingly called him. As we had been content to consider the latter, after the word of another poet, who knew nothing at all of him except from hearsay,

A stoic of the woods,—a man without a tear,

so we now accepted for the yellow man this caricature of "the heathen Chinese" with his "peculiar" equipment of "ways that are dark and tricks that are vain," quite forgetting in so doing, the frailties, which, somehow or other, are still incident to the business of being a white man. Recently, however, we have had our eyes opened, rather wide

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sometimes (and, once or twice, the operation has been almost surgical, if not quite so), to the rather "peculiar" conduct of "Christian Americans," and we are not quite so cocksure these days that "ways that are dark and tricks that are vain" are, in any sense, a peculiarly Oriental product, unable to flourish in properly accredited Anglo-Saxon soil.

The revelations of the past ten or fifteen years in particular, in which no political party and no section of the country have come forth unscathed: The doings of Democratic Tammany in New York and of the Republican Machines in Pennsylvania and Ohio; the crimes of the Standard Oil and other trusts, throughout the land; the official corruption, if not worse, laid bare in Washington itself—these things, both in themselves, and for what they suggest as probable or possible, have made us less eager to link together indissolubly heathenism and all that is evil among men. And, then, too, lest we forget, we have come to think a little more of the heathen as such, since the Japanese gave the Russians such a terrible beating right under our noses.

We are perfectly ready, at the present moment, to make all needed distinctions between heathen that are good and heathen that are bad, and speak more politely, than we have hitherto been wont to do, of their manners, their institutions, their ideals. We are even willing to admit that the "heathen may have something to say in shaping the current of the world's history in the centuries to come; and that the Anglo-Saxon map of the globe for 3000 A. D. is, perhaps, to encounter very serious modification. We have also confessed that the prospect of having for a considerable time great heathen neighbors is not nearly so shocking, or so nerve-wrecking, as once it appeared to us, and that, under the circumstances, we shall be able to get along very comfortably with so many millions of yellow heathen taking such a deep interest in world-affairs as they have lately developed and enjoying to the uttermost their new rôle.

2. The world of white men has seriously misjudged the significance of the antiquity of China. The mistake has been made of confusing long life with fossildom and decrep-

itude. A poet-laureate of England, in our own day and generation, has assured us

Better fifty years of Europe than a cycle of Cathay,

and a President of the United States has not hesitated to incorporate in an official document his fear that, if certain policies were to be adopted, the Republic would relapse into the "condition of China." And our phrase-makers generally, whenever they have wished to picture the country as reduced to the depths of utter stagnation and involved in social and political torpidity, premonitory of national and racial extinction, have all used China as the basis for odious comparison. Of the age of China we have spoken even more disrespectfully than of its heathenism. To be sure, China is old. We can add together the epoch of the Saxon, counting back from the strenuous Roosevelt to the Germanic tribes who conquered Britain when abandoned by the Romans, the era of the Eternal City, from the time of the decadent Caesars to the date of its wolf-suckled founders in the eighth century, B. C., and the magnificent epoch of Hellenic achievements lying far beyond that in its first developments of art, letters, and science,—in fact all

The glory that was Greece

And the grandeur that was Rome,—

and still find China with a history that can have companionship only in those earlier human civilizations that flourished on the banks of the Nile and by the rivers of Babylon.

Today, Nineveh and Babylon have vanished utterly, their place knows them no more; the native civilization of Egypt has perished long ages since, and, in the shadow of the Pyramids stands the fellah, with the foreigner dominant everywhere, ruling the land with the ideals of another race; Greece is "living Greece no more," except for her past, she counts as nothing in the great currents of human history; Rome has sought, physically and intellectually, to rule the world and failed egregiously in both cases—she has become a city of Italy ceasing to be the metropolis of

earth. All these changes China has seen and she is yet alive and destined to be alive millenniums hence. Nor must it be forgotten that, from the dim beginnings of pre-historic China down to the present time, it has been essentially the genius of the yellow race that has shaped its destinies and been responsible for its achievements—even the “Manchu conquerors” were yellow. And during all her existence China has been a land swarming with human beings. This combination of great population, continuity of race, and historical long-life has been the strength of China, both actually and potentially. Its equal is to be met with nowhere else on the globe. A people so constituted and numbering a quarter of all earth’s human inhabitants, are in no danger, immediate or even remote, of dying out or degenerating altogether. China is old, but she is neither decrepid nor degenerate; she is on the whole, both physically and intellectually, remarkably sound. With her there are no signs that

Old age comes on apace to ravage all the clime.

We can almost say of China, considering its historical experiences, that it is “not of an age, but for all time.” As our judgment of China must extend backward over the most important epochs of human history, so it must likewise include in its scope all the ages yet to come. It is not beyond the bounds of human possibilities that the people who have lived on past Babylon and Egypt, past Greece, and Rome, may yet be existing, when the wearied hand of the Anglo-Saxon and his tired brain shall have sunk to rest, leaving the perfection of human society to the genius of another race.

3. We have had our fling, too, at the physical constitution of the Oriental, “Truthful James” made famous Ah Sin,

With his smile that was childlike and bland,

and, for most people, the childlikeness of the yellow man has been of a rather facetious order, when, indeed, it did not content itself with expressing the sense of inferiority enter-

tained by the "higher" race for the "lower." Both physically and intellectually, the Orientals were "children" as compared with the white man, the Anglo-Saxon, in particular, whom nature had endowed with all the faculties of individual and racial manhood. The "blandness" of the Oriental has probably been of considerable service as an evolutionary factor of survival, for one of the most effective weapons in certain provinces of race-contact is "smiling the Christian down," as Kipling has so aptly phrased it. The "American face," of which physicians at home and laymen from abroad now speak so frequently, with its numerous subordinate varieties, the "bicycle face," the "auto face," the "gymnasium face," the "foot-ball face," the "Wall-Street face," the "school-teacher face," the "society face," and other reflexions of our nervous and strenuous life, making themselves visible in our physiognomy, are hardly compensated for by the "smile that won't come off," which is occasionally met with amongst us. We can learn something from the Oriental right here.

The childlikeness of the yellow race has a deeper significance than the poet-humorist dreamed of. It has, if we believe some very able ethnologists, an important scientific meaning. Professor Ranke, the eminent German anthropologist, years ago, expressed the opinion that the so-called "Mongolian" race approached nearest of all varieties of mankind to the "ideal type" as seen in the human child, which, physically, as well as otherwise, is "the father of the man." And some of the foremost of American and European ethnologists and anthropologists, hold the view that the white race may be only a modification of the Mongolian type. If these views are correct, the line of descent of the "heathen Chinese" is just as human as our own, and the Oriental and the Occidental really belong together, instead of lying infinitely far apart. Their past history would guarantee the future of the two races, should they ever decide to pool their physical and their intellectual genius for the greater glory of mankind. Physically, there is nothing to hinder, and intellectually there can certainly be no bars set up. In China one will find old men of as fine a

type from the merely physical point of view as can be met with in any other part of the globe, and it would seem as if the long life of the people historically was in part reflected in certain splendid developments of individual existence, to foster which, and to make it include woman as well as man (and the new tide of progress now on the flood is pledged to this) must be the unremitting labor of Chinese reformers and statesmen. From the type represented by the Chinese may, perhaps, be evolved the real human type of the future, the white race having varied too far both physically and mentally from the generic stock.

4. Much, perhaps, altogether too much, has been made of the "isolation" of China. Besides the actual "Chinese wall," of very material form and construction, there have been conjured up many others of a mental or an intellectual character, which have been made to do yeoman service in the misinterpretation of the history of Chinese civilization and its relations with the rest of the world. Some would have us believe that a waif from prehistoric Babylonia wandered eastward and got lost completely beyond the Altai and the Himalayas, where its descendants continued for millenniums to flourish in unexampled and uninterfered-with isolation, disconnected, as it were, with the great human happenings elsewhere upon earth. But such perfection of segregation has been practically impossible since the early ages of human civilization, especially when the people involved have been very numerous at all important epochs of their history. Recent investigations, and others still going on, have made it clear that no barrier like the "Chinese wall" existed in those earlier days when history was being "made" both in Europe and in Asia. Humanly, there are limits to "isolation" as an evolutionary factor, no matter what may be the races or the culture-phenomena concerned. Undoubtedly, from rather remote times, the Occident has influenced China and China has been influenced by the Occident. Münsterberg and others may go too far in tracing in the ceramic and related art of ancient China evidences of Mycenaean and pre-Mycenaean elements dating back to the third millennium B. C.; and Laufer is certainly right in



refusing to see the existence of correspondingly early Assyrian influences in primitive Chinese art. One must be careful not to resort to such theories here before thorough-going investigations have exhausted the possibilities of the Chinese home-land, and, particularly, the ancient Siberian art forms and types. Much that some are too ready to assign a foreign origin to may be accounted for as developments and variations of the prehistoric and early historic art of the type belonging in common to the old Mongolian and perhaps proto-Mongolian peoples of Northern Asia. As one approaches the later Greek and Roman times the evidences of contact between China and the Occident are both numerous and significant, and many culture-borrowings must have taken place on both sides, since commercial relations were undoubtedly established long previous to the Christian era between the Chinese and the cities and states of Central Asia that formed a sort of clearing-house for Orient and Occident. The interesting embassy of General Shan-Shien to the Greeco-Bactrian cities of the region of the Oxus, in the reign of the Emperor Wu-ti (141-86 B.C.) had its predecessors and its successors. With Greeco-Bactrian and Greeco-Indian times we reach a period of real influence of the Occident upon the art, literature and religion of China. And since the Aryans of India are not indigenous to that country, but wandered thither from the primitive home of the stock somewhere in Europe, the Buddhist elements in Chinese civilization have had, in part at least an Occidental origin. One must exclude, of course, those elements of Hindu culture transmitted to China, which are due altogether to the Oriental environment of this branch of the Aryan stock. The earlier culture-relations existing between Western and Eastern Asia seem to have been seriously interrupted by the appearance in the steppe-country of Central Asia of nomadic and warlike peoples, who subsequently became more or less of a terror to both China and the Occident. It thus happened that some of the less ancient culture-acquisitions of both these regions of the globe failed to pass from one to the other, at least for productive assimilation, until quite recent times. In this Central



Asiatic region, a number of culture-phenomena may have developed, which, later on, both Oriental and Occidental civilizations possessed themselves of. Hahn, *e.g.*, is of opinion that it was in the Persian-Bactrian area that the domestication of the hen took place, but it must be remembered that this bird is mentioned distinctly in Chinese annals as early as the fourteenth century B.C.—and all the hen-family, as is well known, go back to the region of Southeastern Asia, that origin being indicated, in fact, by the very names of some of more recent varieties, such as Brahmas, Cochin Chinas, Bantams, etc. China, itself, has furnished us the Shanghai in our own day, and other sorts are probably directly or indirectly derived from thence. From China has come quite recently the Peking duck, and the domestic duck itself appears much earlier in the Extreme East than in the Occident and may have passed from the former to the latter. The so-called swan-geese from which the geese of Southern Russia are partly descended is of special Chinese origin. Certain useful plants and fruits probably belong here also (such, *e.g.*, as the apricot, the date-plum—and possibly even rice and sugar). This Central Asiatic country has also been the scene of great activity in certain ornamental and industrial arts, particularly those connected with such textile products as carpets, rugs, tapestry of all kinds, the manufacture and use of paper and other like materials, which in China took on such large proportions, and where, probably, some at least, if not many of them, were really invented. It is in connection with the impression of marks and patterns upon pottery, textile fabrics, etc., from blocks of wood, etc., wherein they were cut as a solid piece, that the invention of printing in China is to be accounted for, and at the same time an explanation found for the failure to develop, at an early epoch, the idea of employing individual, movable type, which may also be due partly to the nature of Chinese writing itself. It is not true that the art of printing, as the Occident now possesses it, was borrowed from China, although the early history of printing is by no means clear, especially in the Western Orient. Whatever influence China may have exerted upon this,

perhaps the most important of all the recent acquisitions of our human race, it is now certain that the art of printing with individual, movable types, which so soon spread throughout civilized Europe, was invented by a Dutchman (Gutenberg came shortly afterwards) in about 1440 A.D. In the case of certain human inventions, it would seem as if we must be prepared to admit the possibility of their appearance quite independently in different parts of the globe, in some of their phases at least. The Turkestan region, according to Laufer, is the place of origin of spectacles, which spread thence west to Europe and east to China. There are, however, many things in our Occidental civilization, our possession of which, since they are undoubtedly the product of Chinese genius, proves that her "isolation" in the past has not inhibited her power to add to the general stock of human culture-material. There is silk, without which our ladies would have "nothing to wear," and this the world owes to China, where the cultivation of the silk-worm is very ancient. Ceramic art would be deficient, indeed, without what it has borrowed from China for the use and the pleasure of mankind. One need only mention porcelain and *china*—here the very name of the country has become with us a common, household word. We have also that with which china goes, *tea*, now a world-wide drink, whose Oriental origin is indicated by the Chinese name it still bears among Occidental peoples.

In China were also invented certain things which now loom exceedingly large in the industry and commerce of the world, but which, in that country, at the time of their acquisition by Occidental peoples, had not been put to serious and extensive material service, being still under the domination of the play-instinct so characteristic of some of the expressions of racial life in the Orient. Such, *e.g.*, are gunpowder and the mariner's compass, the last of which so long remained in China a toy, and the first of which kept the scope we have rather rudely extended in celebrating the Fourth of July, for fire-crackers, rather than cannon, were the chief things served by his invention in the land of its birth. Unfortunately, at the present moment, Western civilization is

engaged in the unholy task of initiating the millions of China into the manifold uses of gunpowder as an implement of human warfare and destruction—a crime against which men's hearts and souls ought to rise in indignant and successful protest. This is even worse than the deadly scourge of opium for whose long prevalence in China European civilization is so largely and so wickedly responsible. And then there is British rum and American whisky and their disease-bringing train! We shall need to be inordinately clever at undoing the work of our own hands, if we do not wish to see the chronicles of the future record the shameful fact that the twentieth century gifts of Occidental civilization to that of the Orient, were as evil in their consequences as China's earlier contributions to the civilization of the West were good.

5. Belonging to the yellow race, the Chinese have a certain inherent cosmopolitanism and power of adaptation. Whether the yellow race had anything to do with the ancient civilization of Mesopotamia (some authorities regard the "pre-Semitic Sumerians" as Mongolian) may well be doubted, and its presence in prehistoric and early historic Central and Western Europe cannot now be believed in as formerly. But in Asia, proper, Asia that is not Europe, it has been from time immemorial the dominant race, and from thence it has extended into parts of Eastern Europe, where its representatives are still to be found in very large numbers. Some reputable ethnologists consider both the American Indians and the Malayo-Polynesians to be modified forms of the yellow race. If this be true, and the contention of Ranke and others be correct as well, the yellow race, by reason of its generic humanness, its great antiquity, and its wide extension, is capable of transmitting to its members some of the most useful elements of cosmopolitanism and adaptivity, which are sure to come into play at the psychological moment, (cf. the recent history of Japan), however long it may take them to make themselves apparent to Occidental eyes and minds. This characteristic, to a less degree, is also to be discovered in some of the Siberian peoples of the yellow race, who have never developed the great

civilizations created by their kindred in Eastern and South-eastern Asia, such, *e.g.*, as the Golds of the Amur, the Buriats of the Transbaikai, the Bashkirs and Astrakhan Tatars of European Russia. Nor must we forget the contributions of the yellow race in the Finns, the Magyars of Hungary and the Turks, with all of whom their distinctly Siberian languages are now the principal evidence of their Asiatic origins. Better than the Turk whose blood, like that of the others, is so mixed with that of the white race, the Finn and the Magyar have become more or less thoroughly Europeanized and have entered into the general current of the life and activities of the white race as such in that part of the world. The Lapps, of extreme Northern Scandinavia and the adjacent part of European Russia, who have mingled to some extent with the whites of that region, belong to the yellow race. And there is growing up in certain regions of European Russia and Siberia a large population of mixed bloods, the result of the contact of whites from Europe with the numerous aboriginal tribes and peoples still existing in that vast area.

One may thus credit the yellow race with being as capable of globe-wandering as is our own. And this cosmopolitan trait of the whole race appears also in the individual Chinaman, as the last fifty years has abundantly shown. He is now found industrially employed all over the habitable globe. In the Philippines his appearance ante-dates that of the whites; and all Australasia is now worrying, as once did we in America, over the "yellow peril" in its midst. Hawaii has long known the Chinese, and over all North America, from the palatial dwellings of California millionaires to the gold-mines of frozen Alaska, and from the hotels of Vancouver to the great Universities of New England, they are to be met with, lessening the sum of human toil for another race, or adding to the bounds of human knowledge for their own. All South America knows them, and in the southern end of the dark continent they have long been among the hewers of wood and the drawers of water, whose toil has made possible the life of the white man in that far-off land. But the higher reaches of commerce and industry have like-

wise been touched by the yellow race, and Chinese merchant-princes are to be found far beyond the limits of the Celestial Empire in both the Old World and the New.

6. Another notable character of the yellow race, as exhibited in the Chinese in particular, is a certain religious tolerance which may mean much for future participation in world-ideas and world-affairs. The Chinese have never burned witches in the name of God; they have never erected a religious inquisition with power over both church and state; they have never destroyed primitive civilizations as zealots of some special faith; and they have not, as Christian Russia has even now, laws forbidding men to change their religion when they will. At a period even, when the great Christian sects could not tolerate one another in the different monarchies of Europe, China saw enter her domains representatives of all the creeds and philosophies of the times, and the gracious welcome lasted until the desire for political control seized upon the messengers of the gospel and made them no longer the loyal citizens but the plotting enemies of the state. Before the Christians of our day and generation, China had tolerated Buddhists and Parsees, Mazdeans and Manichaeans, Nestorians and Jews, Catholics and Mohammedans, etc. A country with a history like this can hardly be styled intolerant and religiously bigoted, particularly by a people whose skirts in such matters are no clearer than those of the white race in America and in Europe. Had it not been for the demand of the representatives of Catholic Christianity in China, centuries ago, that the political authorities of the land should recognize the temporal power of the Pope, the official approval of our religion offered by the Chinese government of the day might, perhaps, have so commended the new faith to the people that, by this time, the adherents of Christianity among the yellow race might have numbered their millions instead of merely their thousands. That immense blunder will take long, long years to retrieve. This race-sense of tolerance finds echo also in the individual, for, as Taoism, Confucianism, and Buddhism exist together in the people at large, they frequently are found dwelling harmoniously together

in one and the same individual, who has also been not unwilling to take over Christianity as well. It is the fashion in certain quarters to denounce and deride this aspect of the Chinese religious psyche, but they are utterly in the wrong who do so. It is but a reflex of that greater generic humanness which characterizes the yellow race at its best, and is again a factor that must be a powerful element for evolutionary survival, when, as soon must be the case, the currents of human history are dominated by the eternally human, and not by the temporarily racial. The great crime of Christian civilization hitherto has been "its jarring sects and warring creeds" and their interferences with the sane and normal tendencies of human progress and human development. If China is ever to become Christian, she must do so in her way, and it would be a catastrophe beyond belief were she to be inflicted with all the useless, nay, rather, harmful, impedimenta and excrescences which we have burdened our faith with since it left the simple Oriental heart of Jesus.

And the great philosophers of China have many points of *rapprochement* with the great teachers of our own race, from him who came so near the doctrine of the Golden Rule to others less known and less influential. In the third century B.C. there was Mencius (Meng-tze) with his theory of the inherent original goodness of human nature, and two hundred years before him Meh-ti who taught of love equal and universal, which found its practical expression in the doing of good deeds for others. The sacred books of the Chinese also, like all the great racial Bibles of the world, contain many things that must belong forever in the treasure-house of all mankind. And wise with the general soul of man are many of the words of the great Confucius.

Of the philosophic conceptions of the Chinese, and of the yellow race elsewhere, it may be said that they involve ideas, such, *e.g.*, as the vastness of the universe, the essential unity of man and nature, the omnipresence of power not necessarily personified or personal, the instinct for reverence, the appeal to reason, the belief in harmony rather than antagonism as the great principle of universal significance, which are well suited to lay the foundations



for the higher and nobler faith that shall one day arise, when the nations of earth really come together as human beings, to live their lives out to the full without the distractions and the misadventures that have hitherto so hampered and so crippled all efforts at true and lasting advancement and development. It is a matter of no little interest here, that the historical legends of the Chinese represent their ancestors as having been rude savages, and the course of human events among them as taking the path of evolution from the lower to the higher. This is in marked contrast with some Occidental peoples, who have begun their history with "lost gods and godlike men."

7. The social life and the political activities of China, past and present, offer several points of great interest in connection with the future development of our human civilization. As a French writer (d'Enjoy) has said quite recently, the Chinese have a special sense for social solidarity—"they are, indeed, born societative, devoted to combination, impassioned for mutuality." Throughout his existence (by family, profession, political ideas, private and public life) the Chinaman is a mutualist, and even beyond death his greatest fear is that of solitude. At the basis of the Chinese social structure is the family, with its reverence for the ancestors of the stock and its profound sense of filial devotion and affection. The one weak feature above all in the Chinese social arrangements is the inferior and needlessly unequal position of woman, but this is rather an incident or accident of historical experience than something altogether inseparable from the race itself. Here China must bow to the inevitable, and let her great generic humanness assert itself vigorously and sympathetically, so that mother, wife and daughter may profit equally with father, son and husband from the rich inheritance handed down from generation to generation by a gifted people, whose genius for human service has hardly yet begun to draw upon its almost infinite resources, and whose material environment awaits so largely the touch of scientific experiment and skilled labor to respond with riches the mere computation of which must stagger the imagination. Let the mil-



lions of China, with family-life more adapted to the highest human ideals, enter the current of the world's history and the foundations of human society will be safe forever.

Another praiseworthy character of the Chinese is their devotion to agriculture and their glorifying of the arts of peace. In the category of great human activities the scholar comes first, the farmer next, the soldier last of all. In spite of the pedantry and mere bookishness, so often and in so many places, associated with learning in China, this emphasis upon the man of letters is, on the whole, sane and righteous in great part, if not altogether. While the whole Western world has gone mad over soldiers and soldiering, the heart of the yellow race in China has kept its mind from running wild in the same direction. This age-long condemnation, by a whole race, of the most unhuman of all arts practiced among men is one of the brightest pages in all human history, and one for which, if monuments were erected to peoples, as well as to individuals, the Chinese would indeed deserve one *aere perennius*. And, some day, such a monument may be erected through the common gratitude and with the unanimous assent of every nation and community of men and women existing upon earth.

And, again, we may note that this recognition of peace as the natural and wholesome condition of mankind, which is the true evolutionary and scientific doctrine also, appears elsewhere among the yellow race. If the great temple of peace at The Hague shall sometime have added to it a Hall of Fame one ought to find there the statue of the Emperor Akbar (contemporary of Queen Elizabeth of England), the noblest and wisest of the Mogul rulers of India, a large-minded and large-hearted man, whose vision of the end of strife and warfare among men Tennyson has immortalized in his beautiful poem of "Akbar's Dream."

8. Today the civilized nations of the white race are beginning to see the real evils of war, and the evils almost as great, if not greater, of keeping ready for war, and arbitration-treaties are in the air everywhere, for the common people are at last awakening to a realization of the way in which, even in supposedly democratic lands, like America,

they have been cheated and robbed in order that ideas and institutions, whose very existence is nothing more nor less than an insult to the general intelligence of mankind, should receive new leases of life with every new generation of men and women. What would be more fitting, therefore, what act grace more humanly the opening, in a few years, of the Chinese parliament, representing more human beings than any legislative body throughout all the long history of mankind, than the simple and solemn declaration that China, renewing her ancient condemnation of war as an art to be despised of men, pledges herself unreservedly to the cause of peace, by which, alone, the path lies to the achievement of those hopes and dreams of human brotherhood for which the ages have so long and so vainly striven? And, let every other nation upon earth take the pledge to stand by China in that most human decision! This declaration of a quarter of all the human race in favor of perpetual peace will do more than anything that has yet happened in the world to give the satisfying answer to the question asked by poets, prophets and sages through the centuries:

Ah, when shall all men's good  
Be each man's rule, and universal peace  
Lie like a shaft of light across the land,  
And like a lane of beams athwart the sea,  
Thro' all the circle of the golden year?

9. Today we are witnessing the growth of a new spirit among the races of man, a spirit that seeks not to crush individuality, but rather to give it free scope to develop its full powers and faculties for the benefit of all mankind. The progress of one race, or a few only, through the extinction or suppression of the rest, the policy of imperialism, is altogether discredited in the great court of our general humanity. It is now impossible for one race to lay claim to all the achievements of man in the ages that are past, or to think it possesses of itself and in itself the keys to all the future. A white man's world, an Anglo-Saxon's world, must yield to the human world to be born of all races of men together. The idea, created by the white man's stressing

of himself as the master-mind of all the ages and the only productive one, that beneath the cultures of Japan, Korea, China, and all others belonging to the "Mongolian race," lies hidden the inevitable Aryan, is quite fanciful. To discern in the Ainu the Aryan talisman that made modern Japan possible, or in the Miao-tse and other wilder tribes of the mountainous south-west, the unconscious Aryan architects of the Flowery Kingdom, is romance rather than history or science. There has arisen in certain quarters an Aryomania, with a microscopic annex, that ferrets out the microbes and the bacteria of civilization everywhere and finds them all marked with the Aryan family totem. And a prominent American educationalist has even declared that neither Japan nor China will really amount to much in the world until they have taken up the study of Greek and Latin as a mental discipline. Thank heaven, there is not the slightest chance of either of these great peoples ever being guilty of such stupendous folly! Here lies, however, the great danger for China, especially, the ill-judged and persistent attempts of the white race to deck the yellow out in its own cast-off clothes (social, political, religious), and, in order that it may acquire a few virtues belonging to the so-called "superior" race, to compel it to go through all the slow motions, repeat the doubtful experiments, and crawl along the lanes and by-ways, which, often, through simple stupidity and wrongheadedness and not by reason of evolutionary necessity, it has been content itself to traverse. "We came up this way, therefore you must," is the doctrine, not of the scientist, but of the racial bigot. Because it took a thousand years for a people of the white race to become sane on a certain matter, it is no reason for our employment of *force majeure* to compel China to walk, when she is fully prepared to run. There are things in the evolution of the race, as in that of the individual, of which it may be said with perfect truth:

If it were done when 'tis done, then 'twere well  
It were done quickly.

Curiously enough, the history of civilization in China itself affords us a brilliant example, as Laufer has recently pointed out, of the impossibility of applying to that country the genetic succession of culture-stages recognized by archæologists as having occurred in ancient Europe. The civilization of China cannot be interpreted as a sequence of ages of stone, bronze and iron. This, alone, is enough to warn against all attempts to make the Chinese psyche dance to the Aryan fiddle.

10. The present, too, is the age of democracy. And we must remember, that, behind all the imperial trappings of China, is to be discerned an essential spirit of democracy, which, in fact, so thoroughly human a people as the Chinese could scarcely exist without. It is making itself felt in the political and social adjustments which are now going on, and, when these have been sympathetically entertained and firmly and irrevocably established, the democracy of the yellow race will be ready to join hand with that of the white and begin the making of the world-democracy, with whose coming the genuine era of human evolution as such will undoubtedly appear.

The day of empires and of kingdoms, nay, even of republics, as mere institutions, controlled by small minorities of mankind, and moved and swayed by the lower instincts of caste and creed and race, is now on the wane, and must soon pass forever. The recent history of the Spanish war has demonstrated how a Republic like that of the United States can act with undisguised aristocracy in the Philippines, in Porto Rico and in Panama, and how Old World tyrants can have their echoes in New World Presidents, but these things can hardly repeat themselves. The day of the people has already begun to streak the morning skies—the day of the people, in whom have been kept safe from the very beginnings of history those human instincts and ideals, which, in all their perfection and completeness, shall be, some day, the common possession of all our race, irrespective of color, creed or past historical experiences.

The true democracy must be born out of the general heart of man. A democracy that is racial merely misses

utterly the goal. A democracy that serves itself only is already antiquated, for the test of the future is service to all mankind. While the motto "China for the Chinese," rightly interpreted, is only the just and self-respecting attitude for its people to adopt in face of the ill-considered efforts of other peoples to make them over in their own too scant image, the greater and nobler ideal, the one for which, through all the vicissitudes of times past, China has really been preserved, must not be clouded or diminished: "China for the world." The future rôle of China in the service of all mankind promises to be infinitely more memorable than has been its past so illustrious and so significant for the progress of mankind.

11. And in this high destiny, may she have the friendship, the coöperation, and the kindly stimulus and suggestion of America! May the great democracy of the Orient and the great democracy of the Occident mutually give rise to that greater democracy that shall know neither North nor South, nor East nor West, but simply one humanity! Let this be the twin-task of China and of America, of the Old World and the New, of the yellow race and the white! Let the farther end of Asia labor to bring to happy completion that of which, in hither Asia, on the hills of Palestine, the angel-voices sang to the shepherds, as they watched their flocks by night, "On earth peace, good-will toward men." For two thousand long years one race has had that word in its keeping; now let the two races try it together! A poet of today, whose voice has often been lured away to chant the praises of the uncomely god of war, has told us,

For East is East, and West is West,  
And never the twain shall meet.

But the awakening sense of our general humanity, now making itself felt everywhere, gives that cynical aphorism the lie. East has met West and West has met East. They are here together now. In this very hall the twain have met, foreshadowing the ultimate coming together of the great peoples here represented. And we shall meet and meet again

Till the war-drum throbs no longer, and the battle-flags are  
furl'd

In the parliament of man, the federation of the world.

And then, the dream of all the ages being fulfilled, and all  
nations of men of one blood having come to dwell upon all  
the face of the earth, in our common humanity we can  
perhaps at last discern beyond all possibilities of doubt

One God, one law, one element,  
And one far-off divine event  
To which the whole creation moves.